

## UTAH CENTRAL RAILWAY.

PIONEER LINE OF UTAH.

## NEW TIME CARD--In Effect June 1, 1882

PASSENGER TRAINS leave Salt Lake City daily for Ogden, and Intermediate Stations, at 7 a.m. and 3.40 p.m.; arrive in Ogden at 8.40 a.m. and 5.20 p.m.

PASSENGER TRAINS leave Ogden daily at 10.10 a.m. and 6.15 p.m.; arrive in Salt Lake at 11.30 a.m. and 7.55 p.m.

## SPECIAL PASSENGER TRAIN

Leaves Salt Lake daily for Juab, and Intermediate Stations, at 7 a.m.; connects with B. C. R. R., W. & J. V. R. R., S. L. & Western R'y, Utah & Pleasant Valley R. R., and Sanpete Valley R'y; arrives in Juab at 12.05 p.m.

Leaves Juab at 1.20 p.m.; Nephi, 2.00; Provo, 4.00; Lehi Junction, 5.00; Sandy, 5.45; Junction, 5.50; Germania, 6.02; Franklyn, 6.05; arrives in Salt Lake at 6.30 p.m.

REGULAR PASSENGER TRAIN leaves Salt Lake at 2 p.m. for Frisco, Milford, and Intermediate Stations; connects with Stage at Milford for Southern Utah, Nevada and Arizona.

Leaves Frisco at 4.00 p.m.; Milford, 6.10 p.m.; Juab, 4.30 a.m.; Nephi, 5.08; Provo, 7.25; Pleasant Grove, 7.55; American Fork, 8.07; Lehi, 8.19; Draper, 9.00; Sandy, 9.15; Junction, 9.19; Lovendahl's, 9.27; Germania, 9.32; Franklyn, 9.35; arrives in Salt Lake at 10 a.m.

FREIGHT TRAINS run as usual.

For Full Particulars see TIME CARDS

FRANCIS COPE,

JAMES SHARP,

JOHN SHARP.

Gen'l Frt &amp; Pass. Ag't

Ass't Gen'l Sup't

Gen'l Sup't

Nothing but praise is ever heard from parties who have used the

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PERFECT BAKING, LABOR SAVING CONVENIENCES, ECONOMY OF FUEL AND EASY MANAGEMENT. In addition we have Camstock, Astle & Co.'s Celebrated Ranges, Cook Stoves and Heaters, Tinware, Granite Ironware, Etc. Extras for the "Everlasting" and "Target."

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## HARDY BROS. &amp; BURTON.

## ARRIVING DAILY

## FALL GOODS

Embracing all the LATEST STYLES in

DRESS GOODS, NOTIONS and SPECIALTIES

Constantly in Stock.

A Full Line of

FANCY AND STAPLE GROCERIES.

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No. 40 MAIN STREET.

A FULL STOCK OF ALL GRADES OF FURNITURE

Constantly on hand.

UPHOLSTERING IN ALL ITS BRANCHES!

1-1/2 Cents cheaper than anyone in the City. CALL AND SEE. Ask for what you do not see. I cannot show one-fifth of my stock.

IP. W. MADSEN.

## SEMI-ANNUAL CONFERENCE.

## SECOND DAY.

An immense congregation assembled, as per adjournment, in the large Tabernacle, at 10 a.m. on Saturday, October 7th. Called to order by President Taylor.

The choir sang the hymn, "With all my powers of heart and tongue I'll praise my Maker in my song."

Prayer by President August M. Cannon.

The choir sang

"Jesus, mighty king in Zion, Thou slow our guide shall be."

APOSTLE JOHN HENRY SMITH addressed the congregation. He was pleased with the opportunity of meeting with the assembly in a general conference. He realized that the present position of the Latter-day Saints was more peculiar than at any time in the past. As the kingdom of God spreads abroad, feelings of hate and envy were brought to bear against it. The remark had been made by previous speakers that the faithful saint had no cause to fear, having in the past seen dark clouds threatening absolute destruction pass over the heads of this people, often being a blessing to them instead of an injury. He realized that the gospel and organization of the church of Christ were perfect in their composition, but man was not yet perfect, but liable to err. If we are carried away by some fleeting ideas we often pursue vain objects, but when we continue in the performance of our duties, which is the path of safety, we are upon a certain foundation and not liable to fall into the ways of the wicked. The experience of the young among the saints was doing them good in causing them to seek after the faith of their fathers. Some restrictive measures had been passed, but while the speaker recognized the fact as iniquitous he believed it to be destined in the providence of God. Those who lived in the depths of abomination were protected by acts of Congress, while the nation frowned down the plans suggested for the reformation of the inhabitants of the land. He could see the hand of the Almighty in the persecutions sought to be heaped upon the people. It would act as in times past, causing the people to be more united. But why should the saints be persecuted? Were the rights or privileges of non-Mormons interfered with? No, they never had, but on the contrary outsiders had been treated with all favor. The present fight between Babylon and this people, in which the latter was sought to be destroyed, was waged between God and Mammon. A great and earnest labor is being performed among the young, who are being educated and advised of the position in which the saints had been placed. The speaker was sorry, however, that there was not a wiser and more thorough training among the young, for he had heard young men say they had become infidels as the result of their parents' neglect in failing to teach them in early childhood. Many children contract evils, poisoning their natures, tending to the destruction of their physical and mental faculties. Let the children be properly taught the truth concerning their physical organizations, that they may avoid evil and grow up to manhood and womanhood, pure and be ornaments in and benefactors to society. But if the children go unthought of, untrained from their cradles till they are thrown upon the world, much can not be expected of them. In their children rests the hope and joy of the people. Christ came to save man from his sins, and point out the way wherein to walk, and if the saints follow in his path and bring up their children therein, they will be enabled to present to the world a race of men and women, more noble, more godly and pure, and greater than any race that ever inhabited the earth. In conclusion, the speaker exhorted the saints to faithfulness, that it might be said of them in the hereafter, that they had done their work well and were worthy to enter into the rest prepared for the righteous.

APOSTLE ERASTUS SNOW said he believed it was in 1856 when the political party which came into power four years later, pledged itself to destroy the so-called "twin-relics." Notwithstanding that party knew not the purposes of the Lord, they were made to serve his will. Had the "twins" been strangled yet? Slavery had been abolished in the south, but it still exists, and will continue to exist in a modified form. African slaves were not held in bondage as they were previous to the rebel war; but slavery as an institution? It still existed. The party in question looked upon polygamy or as they call it, bigamy, in the same light, and a measure was adopted making the offense the marriage ceremony and not the cohabitation. The bigamy of the New England states consisted in the betrayal and wronging of two or more unsuspecting women, while the Mormon who takes more than one wife does not do so clandestinely, in a manner to betray them, but did it openly, giving each party a proper understanding of the premises. The Edmunds amendment to the law of '62 rendered cohabitation an additional offense, and prescribed penalties for the parties to the performance of the marriage ceremonies. Marriage, both singular and plural, had always been recognized by the Lord as correct, as a means adopted and provided for the maintenance and perpetuity of the system; but to-day this God sanctioned

system had become too vulgar, too corrupt for the progression of the age; notwithstanding abominations of the most soul and body destroying nature were acknowledged as "necessities," and could be overlooked. While this question of slavery was being discussed in an early day, Joseph Smith published his views as to the manner of disposing of the vexed question which he considered unconstitutional in its nature. He suggested that a sinking fund designed for the abolition of slavery by the purchase and freeing of slaves be created, whereby the faith of slaveholders should not be maltreated by national legislators. Had the nation accepted this God given instruction as did a few of the statesmen, the great scourge would have been averted which fell upon the nation, obliterating that fraternal feeling between the north and the south, rendering the nation no longer united, but as positively divided as could be, on the Mason and Dixon line. Then the religious bodies also divided, and thereafter being known as the Methodist, Baptist, or other church of the north, and the same church of the south. The only denomination that did not split in this way was the Roman Catholic church, which recognized the necessity of union. This nation have classed the system of plurality of wives, existing among the saints, with New England bigamy and oriental abominations. Every student of history knew the system of plurality of wives was not new; it had always been in force. Christ at no time denounced the practice, for he himself was a descendant of polygamous lineage. While recognizing honorable marriage he everywhere denounced fornication and the promiscuous intercourse of the sexes. The only passage that the speaker ever heard quoted from the New Testament against the practice of polygamy was Paul's instruction to Timothy, wherein he stated a bishop should be the husband of one wife. But the idea that Paul wished to convey was that a bishop should be a married man, knowing how to rule his own house, and not that he should have but one wife. The fact that he said a bishop should have one wife was in no way prohibitory to other officers and members of the church, confining them to one wife each. Monogamy was established in the Roman empire at the time when Rome was under the necessity of making raids upon the other nations to obtain wives, hence it was necessary to their view to limit each man to one wife, and as a result the Roman nation became of the most corrupt of all nations upon the earth. The speaker rather wished to impress upon the congregation that God had in this age commenced a marvelous work and a wonder with earth. He had streteed forth his arm to advance certain works, and designed that his efforts should not be in vain in gathering the remnant of Ephraim and Manasse. Concerning the twin of the house of Judah it was decreed that the sceptre should not depart from Judah and the languer from between his feet until the Shiloh came. The Savior likened the kingdom of God to 1aven in three measures of meal; our part of that leaven was with the house of Judah in Palestine, another in with the Nephites on the American continent, and the third portion with the tribes which God had led away into the north country. Jesus said he had to go country, after having visited the Nephites. He commanded the Nephites to write whatsoever they had seen and heard; similar instructions he also gave to each of the other branches of Israel. And in the due time of the Lord each branch of the Israelites should have the records of the other and the three portions of the leaven be united again, having completely leavened the three measures of meal. While the speaker favored and encouraged the acquisition of all knowledge concerning the arts and sciences, he desired to impress upon the saints the necessity and importance of studying the scriptures and acquainting themselves with the words of the Lord. If the saints have not the written words of God with them, let them proceed to obtain them as soon as possible. The persecutors of this people did not understand us. The clause in one of the Commissioners' rules in the marriage relation contemplated the exclusion of virtuous men and women and the admission of harlots and libertines. The purpose of statesmen during the discussion of the Edmunds bill was to admit adulterers, for when a senator attempted to make an amendment to proscribe this class also it was voted down, for it was remarked by a member of Congress it would soon leave both houses without a quorum. It was not morality the nation sought. And no nation is able to hold the reins of government in the United States only to work righteousness, otherwise they work their own destruction. God had called the founders of this nation to make an asylum for the persecuted of all nations, which was the destiny of the government. But some may think this people were between the millstones of their persecutors who may at their option destroy the saints. However God ruled and overruled the affairs of men and nations. It was necessary that hypocrites in Zion, who could not be restrained by the priesthood, should be made fearful and flee from the midst of the people.

The choir sang the hymn—

O say what is truth, 'tis the fairest gem

The riches of worlds can produce,

The congregation joining.

Benediction by Elder Milo Andrus.

President Taylor called the congregation to order.

The choir sang the hymn—

Though deepening trials through your way,

Press on, press on, ye saints of God.

Prayer by Elder Horace S. Eldredge.

The choir sang the hymn—

Hark! listen to the true teacher,

They sound for volunteers.

PRESIDENT GEORGE Q. CANNON read the statistical report of the various stakes of Zion for the half year ending September 15, 1882. The statistical and financial report of the female relief societies was also read.

PRESIDENT JOSEPH F. SMITH occupied the remainder of the time. He trusted that during the time he addressed the congregation he would be favored with the faith and prayers of the people, that through their efforts he might speak by the spirit of God. Jesus said we should pray for those who despitefully use us, and that good should be returned for evil. It was an easy task to return good for good; but to obey the command to do good for evil was a higher law, and therefore not so easy a task. The mission of the saints on earth is to establish peace and good will among men. If men trespass against us how often shall we forgive them? Jesus said we should forgive them as often as they repent and ask forgiveness. It is for us to obtain the spirit of forgiveness towards those who hate and ill-use us, even though they repented not nor wished to acknowledge their wrong. We have quietly listened to the slandering of many men and no person has called them to question, for the reason that if we quarreled and contended with them we would soon become like them. But the question might be asked: Do you love these liars, these persecutors, these defamers? It was the command of God that we should love them. The speaker, if he had power to annihilate such persons would not harm one hair of their heads. But he detested their actions. He did not love them so well that he would take them into his family circle or share with them the inheritance God had given him in Zion with them. He would do them good and would prevent them, to his uttermost, from doing wrong. There was a difference in the love we are to bear toward our enemies and the love we bear for our friends and relations. The speaker did not believe that we should love our enemies so well that we were to associate with them, but we should keep ourselves aloof from their abominations. Let this class of persons named should think it unwarranted by scripture in us to keep aloof from them, the speaker read the following passage of Scripture: "Be ye not unequally yoked together with the unbelievers, for what fellowship hath righteousness with unrighteousness; and what concord hath light with darkness or Christ with Belial, or what part hath the believer with the infidel, or what agreement hath the temples of God with the idols, for you are temples of the living God; and God hath said I will dwell in them and I will walk in them and I will be their God, and they shall be my people. Therefore, come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you and I will be a father unto you and you shall be my sons and my daughters, saith the Lord Almighty."

It was written in the scriptures that the kingdom and the greatness thereof should be given into the hands of the saints. When will this be? When the saints know enough not to deliver it over to the adversary, when it is given to them. There were several things necessary to constitute a kingdom. A kingdom was comprised of a king or ruler, subjects, territory, laws, etc. Some people among us would sell what little territory they now possessed and would do almost anything for money. We say when a man has sold his interests in this world, that he has apostatized. But what will some of our brethren do when they have sold out for a few paltry dollars? To this the speaker was opposed. If God would assist him, his enemies should never obtain his inheritance for love or money. The Lord had entrusted it to him. No man should deceive himself by thinking that it is he who will build up Zion. God has said he would do it; having cut the stone from the mountain with his own hand. He will, however, make man his agent to act by the power given of God. May the Lord aid us to overcome good with evil.

The choir sang an anthem.

Benediction by President A. O. Smoot.

## Salt Lake Transfer Company.

On and after this date we will run our Omnibus between hotels and depot. Fare 25c. Carriage fare, 50c. per passenger. Baggage free. We are the only authorized agents to check baggage on trains.

MULLOY & PAUL.

September 7th, 1882.

## Turf Exchange

Mr. Rob Burns has opened his Turf Exchange, 205 Main street. It is acknowledged to be the grandest Billiard Hall in the west—the tables, balls, cues and everything being new and of the finest make. The bar is supplied with only the best brands of Wines, Liquors and Cigars. Call and see him.